THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"The time will come when all hatred, revenge, and jealousy will be regarded as boomerangs which inflict upon the thrower the injury intended for others."

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THE LATTER-DAY SAINTS AND THE WORLD.

(Continued from page 806.)

V.

THE WORLD:—Do you believe and teach that water baptism is essential to salvation?

Latter-day Saints:—We do. Water baptism was commanded by the Lord, and we do not teach people that they can get into the kingdom of heaven by breaking the Lord's commandments.

The World:—Well, we have been taught that baptism is not at all essential to salvation, but that it is simply an outward sign of an inward grace.

Latter-day Saints:—Baptism was instituted before the foundation of the world. It is an ordinance of the everlasting Gospel, and by obedience to that ordinance, coupled with faith, and sincere repentance, the Lord has promised mankind a remission of their sins. "We have the testimony of many eminent writers that baptism was practised by the Jews, as a religious ceremony, ages anterior to the birth of our Savior. It is said that the Jews not only circumcised, but baptized all new converts to their faith; and that in the days of Solomon great numbers were proselyted from the surrounding nations, and were baptized. It is by some supposed that the Jews, before Christ, did not baptize those of Jewish descent, but only such as were proselyted from foreign nations. But it is certain that baptism was administered, under the law of Moses, unto numerous multitudes of Jews; for John the Baptist, who was the legal heir of the Aaronic Priesthood, through the lineage of his fathers, did

administer this rite to thousands of the Jews for the remission of their sins; and this too, at a time when the law of Moses was in full force. Even Jesus Himself had not yet been baptized. None of the old institution was yet abolished; and no new institutions were, as yet, introduced. And while under the strictest obligations to keep the old law, John was baptizing; and there went out to him Jerusalem and all Judæa, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." (Matt. 3: 5, 6.) We ask you to hear the testimony of Paul on this subject.

The World:—We will be pleased to hear the Apostle's evidence.

PAUL'S TESTIMONY.

The World:—Paul, did you teach the people that water baptism was practised by the Israelites before the days of John the Baptist?

Paul:—I did. Water baptism is one of the ordinances of the Gospel—the true Gospel, which embraces one Lord, one faith and one baptism. That Gospel was preached to the people in the days of Abraham; and also to the Israelites under Moses. Have you not read what I wrote to the Galatians, the Hebrews and the Corinthians concerning this matter? I quote from my epistles: "And the scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed." (Gal. 3: 8.) "For unto us was the Gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." (Heb. 4: 2.) "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; *and were all baptized unto Moses in the cloud and in the sea.*" (I Cor. 10: 1, 2.)

The World:—Paul, you have clearly proved the antiquity of baptism. We will excuse you for the present.

Latter-day Saints:—We can prove to you beyond the possibility of doubt that water baptism is essential to man's salvation. As you know, nearly all the "Christian" sects believe in and practice some form of baptism, but, with two or three exceptions, none of them believe that that ordinance aids, even in the slightest degree, in the salvation of the souls of men. This is a mistake. Baptism is one of the first ordinances of the Gospel, and is as essential to man's salvation as any other ordinance that God has ever revealed.

The World:—We are ready to hear your witnesses on this matter.

Latter-day Saints:—The first witness that we will introduce is John the Baptist.

TESTIMONY OF JOHN.

The World:—Your name is John?

John:—It is.

The World:—You told us on a former occasion that you were called of God to go before Christ and prepare His way.

John:—That is correct. You will find it so recorded in John's Gospel. (John 1: 6.)

The World:—What did God command you to preach to the people?

John:—Repentance and water baptism.

The World:—You say that God sent you to baptize with water?

John:—He did. It is recorded in the scriptures: "And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost." (John 1: 33.)

The World:—What did you tell the people was the object of water baptism?

John:—I told them that it was for the remission of sins. Mark and Luke bear me witness. The former says: "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." (Mark 1: 4.) Luke says: "And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." (Luke 3: 3.)

The World:—After what manner did you baptize?

John:—As I was commanded by the Lord—by immersion. I took the repentant believers down to the river Jordan, and there I baptized them by immersing them in the water.

The World:—Then you do not believe in infant sprinkling?

John:—I do not. It is contrary to the teaching of Christ and His Apostles. There was but one form of baptism known to them, that was baptism by immersion for the remission of sins. On one occasion when people applied to me for baptism, I had to take them to Ænon, near to Salim, "*because there was much water there.*" (John 3: 23.) Had I considered sprinkling just as acceptable to God as immersion, I would not have taken the people to Ænon to be baptized.

The World:—You baptized Jesus Christ?

John:—I did.

The World:—When Christ applied to you for baptism what did you say?

John:—I said, "I have need to be baptized of thee, and comest thou to me?" Then Jesus, said to me, "Suffer it to be so now: *for thus it becometh us to fulfill all righteousness.*" (Matt. 3: 14, 15.)

The World:—You say that Christ requested you to baptize Him in order that He might fulfil all righteousness?

John:—He did. And if the Son of God, being holy, had need to be baptized with water that He might fulfil all righteousness, how much more need have mortal men, they being unholy, to be baptized? According to the words of the Savior a man cannot fulfill all righteousness if he fails to comply with the ordinance of baptism. I told the Pharisees and lawyers that they had rejected the counsel of God against themselves by not being baptized. (Luke 7: 30.) And as it was in those days, so it is to-day—all those who slight this command of the Lord, and refuse to be baptized by immersion for the remission of their sins, will, like the Pharisees and lawyers, reject the counsel of God against themselves.

The World:—The witness is excused. (To the Latter-day Saints.) When was the method of baptism changed?

Latter-day Saints:—In the third century after Christ, in the case of a man named Novatian. Gahan, a Catholic historian, writing of him, says: "Having embraced the faith, he continued a catechumen, till, falling dangerously ill, and his life being despaired of, he was baptized in bed, not by immersion, which was then the usual method, but by infusion, or pouring on of water."

The World:—Who is your next witness?

Latter-day Saints:—Our next witness is the Jewish ruler Nicodemus.

TESTIMONY OF NICODEMUS.

The World:—Nicodemus, had you an interview with Christ?

Nicodemus:—I had. I called upon Him one night and said to Him, "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest except God be with him." (John 3: 2.)

The World:—What did Christ say in reply?

Nicodemus:—He told me that I would have to be born again—born of water and of the Spirit. He spoke most emphatically concerning this matter, saying, "Verily, verily, I say unto thee, *except a man be born of water and of the Spirit*, he cannot enter into the kingdom of God." (John 3: 5.)

The World:—What did you interpret the words "born of the water and of the Spirit" to mean?

Nicodemus:—I interpreted them to mean the baptism of water and of the Holy Spirit. Christ was born of the water and of the Spirit when He was baptized; His disciples were born of the water and of the Spirit, and the Savior declared that except a man receive this new birth he cannot enter the kingdom of God.

The World:—We have been taught that the water which Jesus spoke of was the word of God.

Nicodemus:—He did not tell me that. I am sure that if Christ had meant the word of God He would have said so. Christ did not say one thing and mean another. Why should men put false sentiments into the mouth of the Son of God? That you may see the absurdity of this interpretation which men have put upon the words of Christ, I will make a few quotations from the scriptures, substituting the words "word of God" for the word "water": "And Jesus when he was baptized, went up straightway out of the word of God." "And John was baptizing in Ænon near to Salim, because there were much words of God there." "And he command the chariot to stand still: and they went down both into the word of God. * * * And when they were come up out of the word of God." "Then answered Peter, Can any man forbid the word of God, that these should not be baptized." "That he might sanctify and cleanse it with the washing of the word of God by the word."

The World:—This certainly makes the interpretation appear most absurd. But, do you consider water baptism essential to salvation?

Nicodemus:—I do, most assuredly. I am aware that this doctrine sounds as strange to the people in these days as it did to me. But it is, nevertheless, true. It was not Christ's doctrine, it was the doctrine of the Father who had sent Him, and who had sent John also with a similar message. "My doctrine is not mine," said the Savior, "but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7: 16, 17.) Again He said, "For I have not spoken of myself; but the Father which sent me, he gave me a commandment what I should say and what I should speak. And I know that his commandment is life everlasting; whatsoever I speak, therefore, even as the Father said unto me, so I speak." (John 12: 49, 50.) Therefore, when Christ

impressed upon me the necessity of a new birth, of the water and of the Spirit, He taught me a commandment which He had received from His Father, and which He said was life everlasting. I am surprised that anyone possessed of ordinary intelligence could think for a moment that God, the fountain of all truth and wisdom, would send His Son down to the earth to teach the children of men ordinances which were not necessary for them to observe. Nor can I think of anything more foolish than for Christ to send out a host of missionaries into the world to teach people to observe an ordinance, which, when they had obeyed it, they were no better off than they were before. How dare anyone charge the Almighty with such folly?

The World:—We have no further questions to ask the witness.

Latter-day Saints:—Our next witness is the Apostle Peter.

PETER'S TESTIMONY.

The World:—Were you commissioned by the Lord Jesus Christ to preach His Gospel?

Peter:—I was. In sending His Apostles forth to preach the Gospel, the Lord said unto them "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." (Matt. 28: 19, 20)

The World:—Baptism is, therefore, a commandment of the Lord?

Peter:—It is, and Christ has said, that he that breaks one of the least of His commandments and teaches men to do so, the same shall be called the least in the kingdom of heaven. (Matt. 5: 19.)

The World:—Do you believe water baptism to be essential to man's salvation?

Peter:—I do. If it had not been so considered by Christ, He would not have commanded us to preach it. Why send us out to tell people to observe an ordinance of the Gospel which it mattered not with God whether they observed or not? That would not give the Lord credit for possessing as much intelligence as men; for no man among you would command his servants to do a certain work when it mattered not whether it was done or left undone. If baptism is not essential to salvation, then it was needless on the part of Christ to command His Apostles to preach it. It was a waste of time for us to do so, for while we were preaching baptism and administering the ordinances we could have employed the time in preaching principles which are essential to mens' salvation. You will observe, Christ told us to baptize the people in the name of the Father, and of the Son and of the Holy Ghost. Now, do you think for a moment that we would have used the names of the Holy Trinity in an ordinance in which there was no profit? Did Christ not know that it was written in the Scriptures, "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain." If you say that baptism is not essential to salvation, you make the Savior of the world a transgressor of God's holy commandment, for what could be more vain than to use the names of the Holy Trinity in an ordinance in which there was no virtue, no salvation?

The World:—You, therefore, taught the people that it was necessary for them to be baptized?

Peter:—I did. With the rest of the Apostles I stood up on the day of Pentecost before a great multitude of people and declared unto them the message of life and salvation which Christ had given us to deliver. We spoke under the inspiration of the Holy Ghost, and thousands of people were pricked in their hearts, and cried out saying, "Men and brethren what shall we do?"

The World:—What did you tell them?

Peter:—I said unto them, "Repent and be baptized every one of you in the name of Jesus Christ *for the remission of sins*, and ye shall receive the gift of the Holy Ghost." (Acts 2: 38.) The same day three thousand souls were added to the Church. There was a most devout man named Cornelius, who resided in Cæsarea, who prayed to God constantly and gave much alms to the people. His prayers and alms came up as a memorial before God, and He sent an angel to Cornelius to tell him to send for me to Joppa, and that I would tell him words whereby he and his house should be saved. Now, you will remember, that a short time previous to this I had taught thousands of people baptism for the remission of sins. If I had taught them false doctrine do you think the Lord would have sent an angel to Cornelius to advise him to send for me to teach him the plan of salvation? I told Cornelius the same things that I declared to the people on the day of Pentecost, and commanded him and his household to be baptized in the name of the Lord. (Acts 10: 48.)

The World:—That is all, Peter?

Latter-day Saints:—We now submit for your consideration the testimony of the Apostle Paul.

PAUL'S TESTIMONY

The World:—What is your belief concerning water baptism?

Paul:—I believe and have taught that it is an essential ordinance of the Gospel of Jesus Christ. When Jesus appeared to me on the way to Damascus, He called me to repentance and told me to go into Damascus and that I would there be told of all things that were commanded of me to do. The Lord then instructed His servant Ananias to go to me and to tell me to *arise and be baptized and wash away my sins*, calling on the name of the Lord. (Acts 22: 16.) So, you see, baptism for the remission of sins is not my doctrine, but the Lord's who sent me. So important is this ordinance in the sight of the Eternal Father that He withheld the Holy Ghost from twelve devout Ephesians until I had re-baptized them. They had been baptized previously, but not by one holding authority from God, and so their baptism was not valid in His sight. How dare I teach the children of men that baptism is not essential to salvation when He who spake as never man spake had declared, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God."

The World:—We will excuse the witness.

Latter-day Saints:—We have adduced enough evidence to convince every fair-minded person that water baptism is an essential ordinance to his salva-

tion. We have shown that it was instituted by the Lord from the beginning of the world for the remission of sins. The Israelites received the ordinance under the hands of Moses, and were all baptized in the cloud and in the sea. John, the forerunner of Messiah, was sent by God to preach *baptism for the remission of sins.* He baptized multitudes of people in the river Jordan *for the remission of their sins.* Christ the Son of God received baptism at the hands of John in order that He too, might *fulfill all righteousness.* Jesus told the Jewish ruler that except a man were *born of water and of the Spirit* he could not enter the kingdom of God. He commanded His disciples to "Go and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." Peter, while preaching under the influence of the Holy Ghost, told the people on the day of Pentecost to repent and *be baptized in the name of Jesus Christ for the remission of their sins.* The Lord Himself sent Ananias to Saul of Tarsus to tell him to arise and *be baptized and wash away his sins.* We preach the same doctrine that was taught by Christ and His Apostles, and say unto you, "Repent and be baptized every one of you in the name of Jesus Christ, *for the remission of sins,* and ye shall receive the gift of the Holy Ghost."—WILLIAM A. MORTON.

[TO BE CONTINUED.]

PURITY.

PURITY is a possession, not a negation or denial or a holding back. It is inward in the spirit, not outward in the flesh—for it is a heart enriched with "whatsoever things are pure," a life endowed with "whatsoever things are lovely."

Purity is also a passion, leading, drawing the human soul ever onward and upward towards holiness of life, towards perfection of manhood, towards the stature of the fulness of Christ. Purity is insight, vision, penetration. It clarifies, inspires, reveals; for with it is the vision beatific—"The pure in heart shall see God."

But purity is not only a possession and a passion; it is a trust—a deep responsibility resting on every man and every woman too. We are to keep ourselves pure, to feed the flame of holiness within, until it burns up and destroys all that is unbefitting there; till the hand and heart and all the several members are identical; until the heart—no longer now the empire of "opposed kings"—flames forth white with the whiteness of the pure Son of God. That is our trust—that is your trust and mine. "Keep thyself pure." And this trust rests with peculiar responsibility upon the home—rests there primarily, because placed there by the Creator Himself.—ARCHDEACON MADDEN.

Anti-Mormons Defeated.—Readers of the STAR will be pleased to learn that the victory achieved by the people at the Utah general election, Nov. 7th, has been followed by their triumph at the School Board election at Salt Lake City on December 6th. In both instances the anti-Mormon obstructionists and disciples of wrath and ribaldry, falsely styling themselves the "American" party, were overwhelmingly defeated.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 27, 1906.

EDITORIAL

FAREWELL THE OLD, WELCOME THE NEW YEAR!

The year of our Lord 1906 is nearly at an end, and the next number of the Millennial Star will not appear until the New Year has dawned upon the world. We hail its approach with bright anticipations of success in the great work of the latter days. This is occasioned largely through that which has been accomplished during the present year.

In the European mission there has been a general awakening in consequence of the increased diligence and faith of the Elders laboring in the field. They have vied with each other in the dissemination of Church literature, and in bearing testimony to the divinity of the great cause to which they have devoted their lives and labors. The number of tracts and pamphlets which have been given away and sold during the year is something astonishing and beyond all previous records. This has opened the way for Gospel conversations and has resulted in numerous baptisms, as will appear when the statistical report for 1906 is formulated and published in the Star.

The work has not only prospered throughout the British mission, but has extended in foreign countries. In Holland and Belgium, in Switzerland and Germany, in Scandinavia and Sweden the same diligence and devotion have been exhibited by our missionaries, with similar results; also in the Turkish mission; and away off in South Africa the Gospel has been preached and additions made to Church membership, six new missionaries having been sent there during the year. East India, too, has heard the sound of the Gospel and has contributed to the general accessions to the Church numbers.

One important accomplishment has been the translation of the Book of Mormon, by Elder F. F. Hintze, into the Turkish language, five hundred copies of which have already been received by President J. Wilford Booth for sale and circulation. Another is the translation of the Book of Mormon into French under the direction of President Serge F. Ballif, of the Swiss and German mission, which is approaching completion. The translation into Greek of the Rays of Living Light, at Athens, Greece, has been followed by some baptisms, and the Gospel is now being preached in that once famous city. That work has also been translated into the Dutch language, and is being extensively distributed in that mission.

The work in continental Europe was greatly accelerated through the conference of mission and conference presidents held at Rotterdam in February. which put new life into the laborers in the vineyard. This was followed by the conference of the Swiss and German Elders at Zurich, in May, with similar effects. A conference of the presidents of the British conferences was held at London in April, which infused increased vitality into the work in the British Isles. Then came the great conference at Bradford in July, attended by about three hundred Elders, including the presidents of the Swiss and German and Netherlands missions. This was an inspiring occasion and caused renewed diligence in every field of labor in these countries.

President Heber J. Grant during the year visited the Swiss and German and Netherlands missions, giving counsel and instruction to the Elders and members of the Church, and subsequently made a tour in Denmark, Sweden and Norway, holding many meetings and encouraging the servants of the Lord in their labors. While in Stockholm he had that interview with the king of Sweden which has already been chronicled in the STAR.

The visit of Patriarch Angus M. Cannon was one of the events of the year, and we believe was of as much benefit to him as to the Saints and friends with whom he conversed while on his tour. He was accompanied by his sister, Mrs. Mary Alice Lambert, whose presence was a blessing to many of the sisters.

The crowning event of the year was the visit of President Joseph F. Smith in these lands, and his inspirational discourses, some of which have been published in this periodical. It was the first time that the President of the Church in that capacity traveled in the European mission, and gave personal instructions to the people. His visit was highly appreciated, and will long be remembered, and there is a universal desire to see his face and hear his voice again in the Old World. While here he took steps toward the acquisition of Durham House, which has since been purchased by the Church for the headquarters of the European mission, and which is now being occupied for that purpose. It is a substantial, well-built structure, combining facilities for a home, a business office and a printing establishment, which with a few needful changes is adapted for all these purposes. It is situated in a very respectable neighborhood, and has most pleasant surroundings. Viewing the progress in this respect of the mission headquarters from the old localities it illustrates to some extent the three glories of the future state: 42 Islington may be designated as the telestial, 10 Holly Road as the terrestrial, and 295 Edge Lane as the celestial, for it far exceeds all others in beauty, convenience, comfort and joy.

We cannot enter into details of all the notable events of the year. A large number of Elders have been released to return home, after having filled honorable missions, and many others have come to fill their places, who have all been assigned to congenial fields of labor. President Heber J. Grant left this land on December 5th, after having performed a three years' mission with great ability and faithfulness, leaving a mark upon the annals of the work which will always be bright and shining. Charles W. Penrose succeeded in charge on December 1st, and entered upon the duties and responsibilities thereof, with the hope and faith that it will continue to bring forth results

that will be approved by the Presidency of the Church, will glorify God and will contribute to the building up of His Church throughout all the countries of the old world.

1906 goes out to join the company of the departed years and centuries, a history of which, with all the acts of men, open and secret, will be disclosed in the Lord's day of accounting. It will be notable for many wonderful occurrences and discoveries, developments and manifestations of divine Providence. 1907 approaches with promise of still greater unfoldings for the advancement and benefit of the human race. We welcome its coming and believe that it will prove one of the best in the annual progress of the work of the Lord, for the salvation of His children and the accomplishment of His mighty designs. May it prove a happy new year for all His people! Peace be unto Zion, and joy to all the inhabitants of the earth who desire truth and righteousness. God bless the year and cause His light to shine forth in it to the uttermost parts of the earth!

C. W. P.

LETTER FROM A FRIEND.

EDITOR MILLENNIAL STAR:

Sir—I hope you will excuse the liberty I am taking in writing to you, but as I think I have good cause to do so, and feeling assured the news will be acceptable to you, I hope the report will plead for this liberty. You are no doubt aware of the bitter antipathy which generally exists between religious denominations in this country and any effort on the part of the Church of which you are an honored representative; so you will be prepared to appreciate the victory of the circumstances noted below. On Sunday, December 9th, 1906, the Bible class in connection with a Methodist chapel in Leeds was addressed by an Elder of the Church of Jesus Christ of Latter-day Saints. Elder T. S. Broadbent spoke in a masterly way on "Ye are the sons of God," referring to pre-existence and our real relationship to our Heavenly Father. Throughout the whole of his thirty minutes' address he held the congregation by his clear logic and positive proof, quoting repeatedly from the Bible, the mind of poets, etc. Even after openly declaring his connection with the Mormon Church, his object in being six thousand miles from home, etc., many a heartfelt "Praise God," and "Amen" was heard. Now, sir, I am not a Mormon, but am seeking truth, and am therefore, from various causes, in sympathy with many of your teachings, and I consider the circumstances herein noted to be a victory of a most unique order. My language is inadequate to express a tithe of my feelings on the matter, so leave it now for an abler pen than mine to supply further details, feeling this coming from an outsider will be none the less acceptable. This is the first time I have essayed to address a dignitary of any church, so ask you to excuse faulty style or composition. Wishing you well in the work and recording my appreciation of Elders Broadbent and Gunnell,

I am sir, respectfully yours,

W. ROBINSON.

DEPLORABLE CONDITION OF AFFAIRS IN ENGLAND.

A PUBLIC conference, under the auspices of the Social Problem Circle, was held on Tuesday evening, December 11th, 1906, in Hope Hall, Liverpool, to discuss the subject of "Women's work and wages in Liverpool." The circular calling the meeting stated that "as students, the members of the Social Problem Circle have seriously weighed the matter; as citizens, with a view to action, they wish to give forth their conclusions." The public were invited to attend, "and help forward the movement for the abolition of sweating." Alderman W. B. Bowring presided over a good attendance.

The Rev. Joseph Anderton (Domestic mission, Mill Street) stated that he had been working in the slums for the past twenty-seven years, "and the thing," said he, "is a reality to me. I knew a widow, a permanent invalid, who had to grind away at a sewing machine from early morn till late at night making sou'-westers, which she obtained 2s. 3d. per dozen for making, and the amount of sewing in them would open your eyes." There were hundreds of girls who carried work out from certain houses in the city, and they were living the lives of slaves. Girls he knew of worked from 6 a.m. till 6 p.m., and earned an average of 10s. per week. What was their chance of preparing for life? "We buy cheap things in a shop and glory in it; but at what cost?" These were our sisters, struggling to have an existence at all. "We dispense ameliorative charity; but we want to be more drastic and go to the bottom. You might say, 'We cannot lift these girls up—they are a bad lot.' They have been made a bad lot. All the more reason why we should go forth; the worse they are the more the responsibility on each of us."

Miss Eleanor Rathbone said that sweating had been described as "grinding the faces of the poor." Sixteen years ago the House of Lords Commission on Sweating reported upon the evils of sweating. What had been done to carry out the recommendation of that commission? The Factory Act of 1901 did extend to the homes of out-workers a certain limited measure of factory supervision, but notwithstanding the mild recommendations, "we find after sixteen years the same set of conditions and the same set of evils arising from them as when the Commission reported." The conditions in some factories where women were engaged in Liverpool were as low as in the whole sweated industries. In Liverpool there were practically only two sweated industries—the tailoring and plain sewing industries. These occupied a large number of women, and, indeed, men workers. It was misleading to think that the sweated industries affected only women; men were affected—a certain number of Englishmen, but a large number of foreigners. There were 1,452 seamstresses in Liverpool, 42 per cent. of whom were married women, and 37 per cent. women over forty-five years of age. The proportion of young women and girls was very much larger in the tailoring trade than in the seamstress industry. Of out-workers, 331 lists were sent in to the sanitary authorities last year, comprising 2,435 male and female. In some of the branches of the tailoring trade in Liverpool the rates for outworkers was superior to many of those unskilled in work for women in Liverpool. Sweating went on among the office cleaners in Liverpool. She was sorry to say that the Liverpool Education Committee was one of the worst offenders in this respect. They

gave the keeper of a school a lump sum to keep the place clean. Considering the number of applicants for the work, it could easily be imagined the temptation to the keeper to get the work done as cheaply as possible and pocket the difference. She would appeal to all office owners to pay their office cleaners direct. And the patience of these office cleaners was terrible; they took it for granted that they should work every day of the week for 5s. a week. She knew of one case in Liverpool, a widow living in a street off Scotland Road, who worked for an underclothing shop in Scotland Road. This widow was making flannelette night dresses, with elaborate frills, which she cut out—a rather unusual thing—found her own cotton, worked an expensive treadling machine, and she said that by working many hours a day she could make three. She was paid 2½d. a pair—that was 7½d. a day.

The Rev. H. D. Roberts said they would not go to the root of the matter until they insisted upon a living wage for living work. There were manufacturers, shopkeepers, and even lady buyers of goods who wished from their hearts that there were a better system than there was to-day. The Social Problem Circle wanted to help all those who had a sound heart, but who said, "If I do not go with the human stream, although it is a bad one, I will go to the wall as a shopkeeper." If people had no conscience in money matters, then there was only one thing to be done—a compulsory righteous system should be set up. So many women went out to work for pocket-money, "and this starves the women who had to go out to work for a living." As an instance of the blot on the social system, the speaker mentioned the case of a girl employed in a shop, receiving 7s. and "living out," having to contribute to the shop library, pay for her own dress, and "keep herself like a lady." The employers wanted their girls to be respectable, and they paid them in exact inverse ratio. This girl complained of the conditions and of the food. "The rate of wages in Liverpool," the speaker continued, "was exceedingly bad." Cigarette packers earned 6s. a week. Of the 1,400 women and girls in the tobacco trade in Liverpool, 33 per cent. earned 6s. a week, 68 per cent. less than 10s. a week. Of the cigar-makers—supposed to be a skilled trade—42 per cent. earned under 10s. a week, and 79 per cent. under 15s. a week. Women French polishers earned 15s. a week, doing work for which men would have to be paid 30s. a week. But these women went to work and turn out the men, who might otherwise be able to earn enough to be their husbands. All these women wanted to earn a living, and they were game for the inhuman sweaters, who were not worth calling men, but were beasts. Women tinsmiths, work that ought to be done by men at 36s. a week, obtained 5s. to 15s. a week, paid them by inhuman cheats, who ought to be hounded out of human society. There was a street in Liverpool where a woman got 3½d. for making a blouse. He hoped in the name of that meeting to write to such employers, and cry shame upon them. Overcrowding, they were told, was the great cause of degeneracy. What about low wages? What was the use of putting up houses for people to live in, if they have not got the wages to buy food with. He moved: "That this public meeting and conference of men and women of Liverpool, convinced of the imperative need of public action in the matter of women's work and wages in Liverpool and in the country at large, is of opin- that (a) the Government should be strongly urged to extend the necessary and

humane provisions of the Factory Acts to all outworkers, by including domestic workshops in the regulations; (b) that a wages board be set up in each industrial district, the duty of which shall be to arbitrate and fix a minimum rate of pay in all cases of underpaid or sweated labor; (c) and further pledges itself to bring by every legitimate means moral pressure to bear on such employers, and to encourage the women and girls to organize, so as to help themselves."

REMARKABLE CASE OF HEALING.

Elder Lawrence R. Layton, who is at present laboring in Grimsby conference, gives particulars concerning a remarkable case of healing which was witnessed in York, England, about two weeks ago. His report is as follows:

"On Tuesday, December 4th, Elder Adam Glenn and I were visiting the Saints of this branch just previous to his leaving to go to labor in Grimsby branch. Among others, we visited Sister Jane Siddall, who had been without the free use of her speech for over fifteen years, not being able to speak above a whisper when she went out of the house. During our conversation she said she had often wished that she might have her voice restored, as it had been a great drawback to her in many ways. She had not murmured, however, thinking it was God's will that she should be thus afflicted. She said she had tried many kinds of medicine, and had been under the care of several doctors, but they had failed to do her any good. The last doctor told her that he could do nothing for her. We asked her if she did not believe that God could heal her. She said that she knew He could if she had been afflicted long enough to answer the end for which the affliction had been sent. We told her of the blessings which attended the ministry of the Savior and His Apostles, and that the same power is on the earth to-day. If we lack the blessings of God it is because we have not sufficient faith in Him. She expressed a desire to be administered to. As we had not brought any oil along, we consecrated a bottle that Sister Siddall had, and then we knelt down and prayed to God (Elder Glenn being mouth) to bless her, and, if it were His will, to restore her voice. I then anointed her head with the oil and Elder Glenn sealed the anointing. After we had removed our hands from her head she spoke, and we could hear that her voice was much clearer. She said that while our hands were on her head she felt something loosen in her chest and she was able to breathe much easier and deeper. She said that she knew God had answered our prayers. We left soon after, as we had several other families to visit that afternoon. The next night we received a letter from Sister Siddall stating that she felt so happy that she couldn't resist the temptation of going into the night air and giving her voice a trial. She found that she could speak as well outside as inside the house. The next morning she went out into the town and met a Wesleyan friend. He noticed that her voice was better, and asked her how she had got it back and she told him that it was through the power of God. This case of healing has been a great testimony to all the Elders and Saints and to all who have heard of it. We hope that it will be the means of strengthening the faith of others."

MODERN IDOLATORS.

Rev. Dr. Samuel T. Carter, himself a Presbyterian, openly declared a short time ago that the "God" believed in and worshipped by the Presbyterians is not the God of the Bible, and added that thousands upon thousands in the Presbyterian church hold with him in this respect. To quote his words: "There never was, there is not now, and there never will be such a God as the God of the Westminister Confession. To me this whole subject is a matter of truth or falsehood. To my mind the character of God, as portrayed in our received confession, is simply false. And the matter appears to be of greatest importance, because I believe that the biggest and worst lie of all the big, bad lies of the world is the lie about God. And I am not alone in my convictions as to the falsity of the confession. Thousands upon thousands in the Presbyterian church hold with me in this respect. I heard a prominent Presbyterian preacher say in a sermon: 'The trouble with the Westminster Confession is not this statement in it or that, but that there is no heart in it at all, and we never look for a heart in it.' No words could give deeper condemnation of the Confession. The Confession has a God without a heart, and nothing is so terrible as a universe under a God without a heart. This is a glorious universe, because it is a universe under a God with the biggest heart of all. Put the Westminster God on the throne and we choose annihilation. The conservatives are engaged in a hopeless endeavor to keep the God of Confession on the throne of absolute dominion. Let them have done. It is like trying to substitute Aaron's calf for the God of Sinai. And let there be an end of making heretics of the apostles of love. We want a thousandfold more faith and trust in the unspeakable goodness of God. Let the reign of love begin." Slowly but surely the Scriptures are being fulfilled. The knowledge of the true God has come into the world; that knowledge is spreading, and will continue to do so until "all shall know Him from the greatest to the least."

FROM THE MISSION FIELD.

Arrivals.—Brother Joseph Dean and wife, of the Eleventh Ward, Salt Lake City, arrived in Liverpool by the s.s. *Celtic* on Friday, December 21. Elder Ruffles and wife from Salt Lake City, arrived on the *Etruria*, on Saturday last. They had a splendid passage. They have come to visit relatives.

Change of Address.—The headquarters of the European mission are now at Durham House, 295 Edge Lane, Liverpool. All communications intended for the Millennial Star, and for emigration and other business connected with the establishment, should be addressed there in future instead of Holly Road.

Releases.—The following Elders have been honorably released to return home January 3rd, 1907, per s.s. *Cymric*: Joseph F. Bingham, Grimsby; John W. B. Young, Charles Pocock, Bristol; Thomas S. Broadbent, Leeds; William White, Jr., Newcastle; Joseph Perry, Nottingham; John W. Wing, Jr., Herbert D. Brown, Liverpool. Per s.s. *Arabic*, via New York, January 16th: Earl A. Stratford, David W. James, London; David Taylor, Nottingham.

To Presidents of Relief Societies.—All presidents of Relief Societies in the European mission, whether in Scandinavia, Sweden, Great Britain, Ireland, Holland, Germany, Switzerland, the Australian countries, or South Africa, are requested to send as soon as possible an account of their organization, officers, and progress of the work to Sister Emeline B. Wells, Templeton Building, Salt Lake City, Utah, U.S.A. Presidents of missions and conferences will please also give this matter their immediate attention.

Baptisms.—On the 16th inst. another member was added to the Church in Great Chort, Canterbury. The ordinance was performed by Elder O. J. Bateman.

President J. G. Midgley, Jr., reports four more baptisms in the Liverpool conference. The ordinance was performed in Blackpool, on the 17th inst., Elder Lofthouse officiating. President Midgley adds: "The work is progressing very well in Blackpool. We had eighteen at our cottage meeting on Sunday night. The Elders are holding four Bible classes each week, and the prospects for the future are very bright." President Midgley also reports two more baptisms at Burnley on December 20th. Prospects excellent at Preston.

Elder John N. White reports that nine additional members have been added to the Church in Black Heath. They were baptized in the Turkish Baths, High Street, Birmingham, on the 15th inst., by Elder George W. Whipple. This makes a total of forty-one baptisms in Black Heath during the past year.

A baptismal service took place Monday evening, December 17th, 1906, in Portsmouth Harbor, another member being added to the fold of Christ. Elder David Smith, Jr., officiated in the ordinance.

"Mormon" Elder Invited to Preach in a Church.—Elder Thomas W. Jarvis, writing from London, says: "On Saturday, December 15th, I left London to visit some of my relatives at Lindsell, Essex. I rode as far as Dunmow on the train, then walked seven miles through the country lanes to the little village of Lindsell, where I found an uncle and aunt, who welcomed me into their humble cottage. I conversed for several hours with them upon the first principles of the Gospel. They furnished me with some of my father's genealogy as far back as the year 1789. Sunday morning my aunt asked me if I would accompany her to the church in the afternoon. I answered that I would be pleased to do so. Upon our arrival at the church she introduced me to the churchwarden. She told him that I was a missionary from America, preaching the Gospel of Jesus Christ, and that, if I were granted the privilege, I would be pleased to address the congregation in the afternoon. The warden told us that he would inform the minister of my presence and also of my aunt's suggestion as soon as he arrived. The minister, however, failed to put in an appearance, so I was requested to act as proxy. I expounded the first principles of the Gospel and bore testimony to the divine mission of Joseph Smith. At the close of the service I distributed some literature among the members of the congregation. Many of them shook me warmly by the hand and wished me Godspeed."

Good News from Athens.—President Charles W. Penrose is in receipt of a letter from Elders Joseph F. Thorup and Bertrand W. Clayton, dated Athens, Greece, December 14th, 1906, from which we take the following extract: "It gives us pleasure to report that your pamphlet, 'Rays of Living Light,' has been translated into Greek. Hundreds of copies have been distributed here, and we have five hundred copies on hand. For the translation of this work we are indebted to several friends here, who have rendered us valuable assistance. We are also pleased to report another baptism which took place at Pholeron on Friday last, Elder Bertrand W. Clayton administering the ordinance. Elder Reno W. Vance, who was visiting with us at the time, confirmed the new convert. This makes the third addition to the branch here in a little over a year. We feel much encouraged, and believe that the work of the Lord will spread in spite of the opposition which is being waged against us, We pray the Lord to bless you and all the Elders and Saints in the European mission. We send our best wishes for a happy New Year."

"WHATEVER IS, IS BEST."

"Is it raining, little flower?
Be glad of rain:
Too much sun would wither thee,
'Twill shine again.
The clouds are very black, 'tis true,
But just behind them shines the blue."

"Art thou weary, tender heart?
Be glad of pain:
In sorrow, sweetest things will grow,
As flowers in rain.
God watches, thou shalt have the sun,
When clouds their perfect work have done."

SELECTED.

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